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PROCLAMATION

The following paragraphs are from the Report of the First Convention of the Theosophical Society in America, session of April 29, 1895. They were written at a time of great stress within the overall ranks of the Theosophical Movement when, at the Boston Convention of April 28-29, the American Section of the T.S. declared its independence as "The Theosophical Society in America" with W. Q. Judge its President. Their significance, however, lies not so much perhaps in their marking a moment in history—recorded inerasably on the screen of Time—but, more importantly today, because they serve to all Theosophists of whatever Society as an example of nobility and wisdom in action at a time of incredible testing. They hold no negative censure or criticism, but constitute that perennial appeal to the loftiest aims which must ever awaken response from cognate hearts. Thousands who today recall the name of W. Q. Judge at this time of the year (born April 13, 1851, died March 21, 1896) will recognize in this proclamation the same spirit expressive of that idealism he ever put into action for the high Cause he nobly served.—Ebs.

The Theosophical Society in America by its delegates and members in first Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of theosophical societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race, or religious belief, whose intentions aim at the fostering of peace, gentleness, and unselfish regard for one another, and the acquisition of such knowledge of man and Nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religious bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

And lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this.

WHAT IS MEANT BY THE "DOCTRINE OF THE HEART"?

ELSIE BENJAMIN

The Heart Doctrine has nothing to do with any sort of sentimentality, or with 'love' in its ordinary sense. In fact, trying to interpret any of the theosophical teachings by applying sentimentality, is a sure way of obscuring a teaching and can even lead a student to accept a so-called 'teacher' with the sole recommendation: "He is so kind!" But it has much to do with Compassion and the work of the Hierarchy of Compassion. And remember that Compassion, in the words of *The Voice of the Silence*, "is no attribute. It is the LAW of Laws—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right and fitness of all things, the law of love eternal"—and implicit in it is Wisdom.

The Heart Doctrine has clear technical significances in Theosophy. In *The Voice of the Silence* H.P.B. discusses the Dharma of the 'Eye,' the embodiment of the external and the non-existing, as contrasted with the Dharma of the 'Heart,' the embodiment of Bodhi, the Permanent and Everlasting, and says: "The Doctrine of the Eye is for the crowd, the Doctrine of the Heart is for the elect. The first repeat in pride: 'Behold, I know;' and the last, they who in humbleness have garnered, low confess, 'thus have I heard.'" (p. 27).

(Continued on next page)

MEDITATIONS—II

Amid the roar of the world, the stupendous rush of its fierce tides, the swoop of its hurricanes, the fell power of its lightnings which reveal only darkness to the seared soul; amid its miasmatic pettiness, amid its joys and its better hopes, cling still to that one thought which, like the sea-gull, can well outride a thousand storms, the thought of that Humanity which shall merge into Divinity; the thought of that Self, the ALL. Strengthen it with all the love of your heart, all the sweetness of your nature, and send up a mighty cry to heaven. For when through the Spirit, the man will, when his soul soars to claim its right, then distant spheres are shaken and Being is apprehended.

—William Q. Judge

A study of *The Voice* will make this distinction clear. Also helpful is a compilation of some of W. Q. Judge's articles under the title *The Heart Doctrine* (issued by the United Lodge of Theosophists), and his writings generally. This doctrine is implicit in the lives and teachings of those belonging to the Hierarchy of Compassion, whose head is the Silent Watcher, the Great Sacrifice, as beautifully described by H.P.B. in *The Secret Doctrine*, I, 208. This, we think, is the essence of the Heart Doctrine.

Now what about the Heart *per se*? We turn to Dr. de Purucker's *Dialogues*, III, 370, where in answering questions about the Heart he discusses the subject in conjunction with H.P.B.'s Esoteric School Instruction No. V; but he reminds us that unlike her Instructions I-III, Numbers IV and V were given orally to her Inner Group and were published after her death, so she had no chance to revise or check. Dr. de Purucker develops his theme on the esoteric level:

"... the heart is the focal or central organ of individual man, of the Reincarnating Ego. This of course includes the working of this ego through all parts of the body outside the heart, therefore including the brain also.

"Nevertheless the brain, the atoms of which are bathed in âkâsa and remains so bathed throughout the lifetime of the body, is also the vehicle of the individual Mânasapûtra which overshadows the human being as an inspiring influence . . ."

He quotes H.P.B.: "The Heart is the center of Spiritual Consciousness, as the Brain is the center of Intellectual Consciousness . . . The Heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways."

Then Dr. de Purucker explains the three parallel lines of evolution working continuously together for the human being: the Divine-Spiritual, the Psycho-Mental, and the Vital-Astral-Physical. Of these three lines of evolution, the physical human body has the heart functioning as the focus of the Divine-Spiritual because the heart is the physical focus of the Auric Egg, which encloses the Cosmic Jîva, and the Cosmic Jîva passes through the heart as the various prânas.

"The Psycho-Mental line of evolution," he says, "has its organ or focus in the physical body in and through the brain or rather the human skull containing the brain and other less important physical attachments. The third or Vital-Astral-Physical line of evolution has its representative foci in the body, first in the liver which is the vehicle of Kâma, or rather Kâma-Manas, and second, in its lieutenant the spleen which is the seat of the Linga-sarîra or Astral Model Body . . ."

"... it is from the heart, the spiritual 'King of the Body' that flows forth the individual's divine-spiritual efflux into his brain; and when this happens in the case of highly evolved human beings, then the brain, through the Pineal Gland—the special organ for this purpose—becomes the 'organ of Divine Thought.'"

"In brief and in substance, when man unites his brain to his heart, then the brain becomes illuminated from

the heart with the spiritual fluid from the god within, or what is the same thing, from the Higher Triad of the Spiritual Monad, Âtma-Buddhi-Manas. Then we have that noblest product of evolution, a human god, such as a Buddha, or one of the High Mahâtmas."

—Reprinted from No. 16 *Eclectic Theosophist*

W. Q. JUDGE'S "ECHOES OF THE ORIENT"

The following comments are quoted from *Theosophy*, December 1978, the section titled 'On the Lookout'.

Echoes of the Orient is the title of a volume of William Q. Judge's contributions to the *Path* and other Theosophical journals, compiled by Dara Eklund and published in 1975 by Point Loma Publications. The title seems unfortunate, being almost the same as Mr. Judge's small book, *Echoes from the Orient*, which first appeared in a series of installments in Kate Field's *Washington* in 1890. However, the book should nonetheless prove of value in making evident the power of Theosophical ideas as found in Mr. Judge's assembled work. This has already been noticed by readers of the Judge pamphlet series issued by Theosophy Company, and *Echoes of the Orient* may bring a similar experience to another segment of the Theosophical audience.

Included as an introduction is the account of Mr. Judge's life and work compiled by Sven Eek and Boris de Zirkoff, and early in this chapter the writers present three pages of discussion and quotation from sources in Theosophical history to show that beyond doubt Mr. Judge, with H.P.B. and H. S. Olcott, was a Founder of the Theosophical Society. H.P.B. affirms this again and again, writing to Judge in 1886 that "you are one of the original Founders," and Olcott spoke of him as a "Co-Founder" at the time of H.P.B.'s death. After completing the array of testimony that Judge was indeed one of the Founders of the Theosophical Society, and was so recognized by his associates, the writers say: "Against this background of historical data any uncertainty concerning the status of Mr. Judge in the framework of the original Theosophical Society is entirely removed." Publication of this book comes at a time when the role of Mr. Judge and the importance of his work and contribution are increasingly recognized. No better evidence of his greatness could be offered than such compilations of his writings, which open the way into Theosophical teachings with persuasive invitation, combining simplicity with depth.

HOW MAY ONE FIND HIS GURU?

Mr. Judge says in *LETTERS THAT HAVE HELPED ME*: "Each man who determines in himself that he will enter the Path, has a Guru." Will you please tell me what Guru this is and how one may find that Guru?

It is quite true that any man who determines in himself that he will enter the Path has a Guru, as Judge says. However, this Guru may be either one or both of

two things: first, his own Higher Self, than which there is no loftier Guru for a man on earth; and second, also one of the Teachers who because of spiritual and psychological sympathy inborn or inherent, is the natural Teacher for such aspirant; and this is the fact whether the aspirant knows anything about it or not. Some day when the aspirant has grown to the stature enabling him to receive open instruction, this will happen but it *may* be ages before this direct instruction is received consciously. But the fact remains that every human being is as it were by Nature's occult sympathy allied to some great Teacher; and he must be ready for the time when he may be put in direct touch either with his own Higher Self, or with the outer Teacher or Guru who will help him to come in touch with his own Higher Self. But remember that the inner man, the spiritual man, the Higher Self, is the loftiest Teacher that a man can have.

—G. d Purucker in *Studies in Occult Philosophy*, section of Questions and Answers, pp. 682-83

The Seven (or Ten) Portals or Paramitas

An inquirer asks for reference to the Pāramitās or 'Virtues of Perfection'. These may be found in H. P. Blavatsky's *The Voice of the Silence*, where in Fragment III, "The Seven Portals," (pp. 47-48 orig. ed.) she lists them. The 'golden keys' to those Portals figuratively are the Pāramitās. We quote from *The Voice*:—Eds.

... I see the PATH; its foot in mire, its summits lost in glorious light Nirvānic. And now I see the ever-narrowing Portals on the hard and thorny way to Jñāna.

Thou seest well, Lanoo. These Portals lead the aspirant across the waters on 'to the other shore'. (ft note: 'Arrival at the shore' is with the Northern Buddhists synonymous with reaching Nirvāna through the exercise of the six and the ten *Pāramitās* (virtues)). Each Portal hath a golden key that openeth its gate; and these keys are:

1. DĀNA, the key of charity and love immortal.
2. SĪLA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.
3. KSHĀNTI, patience sweet, that nought can ruffle.
4. VIRĀCA, indifference to pleasure and to pain, illusion conquered, truth alone perceived.
5. VĪRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

6. DHYĀNA, whose golden gate once opened leads the Narjol (a Saint, an Adept) toward the realm of Sat eternal and its ceaseless contemplation.

7. PRAJNĀ, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyānis. Such to the Portals are the golden keys.

Before thou canst approach the last, O weaver of thy freedom, thou hast to master these Pāramitās of perfection—the virtues transcendental six and ten in number—along the weary Path. [End of H.P.B.'s words].

Then in *The Esoteric Tradition* by G. de Purucker, Ch. III, "The Secret Doctrine of Gautama the Buddha", we read:

In addition to these Seven (Pāramitās), the following three are also frequently mentioned in Buddhist literature; and they are of equal importance with the former, although they are here enumerated out of their usual order as they are commonly found in the exoteric books:

8. [ADHISTHĀNA] Proper method or discipline in following the Path.

9. [MAITRA] The urgent wish to achieve success for the sake of being an impersonal beneficent energy in the world.

10. [SATYA] A continuous exercise of the intellect in study of self, of others, and incidentally of the great religious literatures and philosophies of the world.

AND WE QUOTE . . .

"A Most Rare Vision"

A slight reddening of the light of distant galaxies, an adventure of the mathematical imagination in spherical space, reflections on the underlying principles implied in all measurement, nature's curious choice of certain numbers such as 137 in her scheme—these and many other scraps have come together and formed a vision. As when the voyager sights a distant shore, we strain our eyes to catch the vision. Later we may more fully resolve its meaning. It changes in the mist; sometimes we seem to focus the substance of it, sometimes it is rather a vista leading on and on till we wonder whether aught can be final.

Once more I have recourse to Bottom the weaver—

"I have had a most rare vision. I have had a dream—past the wit of man to say what dream it was: man is but an ass, if he go about to expound this dream. . . . Methought I was, and methought I had—but man is but a patched fool, if he will offer to say what methought I had. . . .

"It shall be called Bottom's dream, because it hath no bottom."

—Sir Arthur Eddington, *The Expanding Universe*

Two Spritual Preceptors

It must strike one as curious that two spiritual preceptors traditionally placed in the first century of our reckoning have been so differently regarded: one, the Christian avatāra, of whom nothing is personally known, to whom there are no direct contemporary references whatsoever, and for whose physical incarnation there is no evidence, has exerted an influence lasting to our own time; the other Apollonius, a personage well known and revered for his purity and wisdom, whose life has been documented from birth to death, and who in his own age taught and influenced for the better emperors and kings, priests, philosophers, and common people in all countries surrounding the Mediterranean, remains a shadowy figure known mainly to scholars and

historians. Yet both share the distinction of serving as channels for the source of inspiration and universal wisdom that is ever ready to pervade the thought-life of mankind, relaying from the fount of truth such noble impulsion as might help further the evolutionary progress of the human race. There is no doubt that but for these elevating influences their own age and succeeding centuries would have been even more rigorous than they were during the plunging cycle that was inevitably due. The inspiration of their lives and of all such spiritual light-bringers who seek to rouse mankind from the lethargy of materialism, stems from that same Protean source which permeates the deeper reaches of man's noblest thought.

—Elsa-Brita Titchenell
 “Apollonius, Sage of Tyana”.
Sunrise, January 1979

That Eye of Wisdom

Given the fundamental truth that all human beings have lived many times, initiating diverse actions in intertwined chains of causation, it necessarily follows that everyone has the moral and material environment from birth to death which is needed for self-correction and self-education. But who is it that has this need? Not the shadowy self or false egoity which merely reacts to external stimuli. Rather, there is that eye of wisdom in every person which in deep sleep is fully awake and which has a translucent awareness of self-consciousness as pure primordial light. We witness intimations of immortality in the pristine light in the innocent eye of every baby, as well as in the wistful eye of every person near the moment of death. It seems that the individual senses that life on earth is largely an empty masquerade, full of sound and fury, signifying nothing. Nevertheless, there is a quiet joy in the recognition that one is fully capable of gaining some apprehension not only of the storied past but also of the shrouded future by a flashing perception of his unmodified, immutable divine essence. If one has earned this through a lifetime of meditation, one may attain at the moment of withdrawal from the body a healing awareness of the reality behind the dense proscenium of the earth's drama.

—From the lead article “Anamnesis” in
Hermes, Oct. 7, 1978, No. 10

MEMORIES OF A POINT LOMA PUPIL

LUCIE MOLLIN

In Emmett A. Greenwalt's *California Utopia, Point Loma: 1897-1942*, several chapters are devoted to Katherine Tingley's educational programs (see, among others, ch. 8, 9, 10, *City of Promise: the Raja Yoga Experiment at Point Loma; Music, Dance and Drama; Literature and Philosophy*). Because of the interest this book has stirred, readers may enjoy these ‘memories’ of a former pupil now living in her native Holland. The article first appeared in *Theosophia*, Dec. 1978, The Hague, and is here translated.—Eds.

In the spring of 1922 Katherine Tingley—at that time leader of the Point Loma Theosophical Society—traveled through Europe with a number of older pupils

of her Raja Yoga School. She gave lectures mainly based on theosophical ethics, and these pupils played music on several instruments.

Towards the end of June the party returned from London to Point Loma, where the Headquarters of the Society was situated on the peninsula near San Diego in the south of California. On the invitation of Katherine Tingley—whom I shall refer to as K.T.—I joined her party and as a young child made my first voyage across the Atlantic and traveled by train from the east to the west of the U.S. When we arrived in San Diego in the late evening of the 4th of July, one of the ladies pointed at the illuminated colored domes of the buildings on the other side of the bay, high on the hill. The most important buildings were situated on the highest part of the peninsula opposite the city of San Diego, and everyone spoke of “living on the hill”. Those buildings were the Academy and the Temple of Peace. This temple, a round building with an amethyst colored glass dome, was used for public meetings on Sunday afternoons, and of course for lodge meetings, but that I heard of only much later.

The Academy had a big round hall (the Rotunda) and was covered with an enormous turquoise colored glass dome. Around the rotunda were halls and rooms. The first floor contained rooms and halls of different sizes and some offices. On the second floor there lived young children with their teachers, and on the upper floor the older girls and some teachers. Early in the twenties nearly all rooms had hot and cold running water and there were many bathrooms. We lived with two or three girls in cosy bed-sitting rooms.

On the trip from London to Point Loma a young woman had taken care of me and I became a pupil in her group of about ten children from 8 to 12 years old. She had two assistants. It became evident that I would share a room with one of the assistants. Many of the *Eclectic* readers will know her name; it was Judith Tyberg, who later became known as the author of books on Sanskrit. I have always been grateful that it was Judith with whom I first came into contact in these to me utterly new and strange surroundings. She was not only a most lovable woman but also an excellent teacher, who helped me to learn English. In school she gave lessons in history and Spanish. I think I was about 11 years old when on winter evenings an older girl and I went with Judith onto the porch of the Temple. There she pointed out to us several constellations in the sky and also some shining planets. She lent me the book *The Friendly Stars Above Us*. I have enjoyed that very much.

Fairyland

When I awoke after the first night at Point Loma I saw from the windows the beautiful gardens, the white houses, and far away the mountains east of San Diego. Early in the morning we all walked in silence to the Greek Theater that K.T. had built in 1901. It was the first open-air Greek theater in America. Several residents assembled here during the summer early in the

morning for a moment of reflection, and a short passage from *The Voice of the Silence* was read.

When I sat there the very first morning I wondered whether I had arrived in fairyland. Through the columns of the Doric temple I looked into the canyon, on whose highest point the theater had been built. In the distance I saw the beautiful blue waters of the Pacific Ocean and waves rolling in covered here and there with a white crest. The entire surroundings—with birds singing, flowers, trees and shrubbery that I had never seen in Holland—made an overwhelming impression on me. It was one of several moments of great beauty which I experienced and which I remember with gratitude after more than 56 years. After leaving the Greek theater we walked in groups to the refectory. This was a long building with kitchens, bakery, storerooms and dining-rooms. Before sitting down at the table we recited a few quotations. The first sentence has stuck in my memory. It was: "Upon rising in the morning my first thought shall be, I shall make the day one of sunshine." We had breakfast sitting at long tables, and there was plenty of excellent food, such as wonderful fruit from the orchards where many adult residents and boys worked part of the day in rotation.

After breakfast we returned to the Academy, where we had the tots' singing class at 8:30. From 9-10 there was a lesson in practical and creative subjects, beginning with sewing. We followed the lessons in groups of 8-10 girls. An absolutely new subject to me was pine-needle work. From under the high pines that grew around the Academy we gathered the old needles which we cleaned and made into trays and baskets together with raffia, such as is done in Holland with pulpcane. Typical of much of the arts and crafts work done at Lomaland was the making of all sorts of practical and often funny things from waste material. The third lesson concentrated on drawing. We had our lessons not only in the special art studio, but also in the parks and gardens. In addition to instruction in drawing we were also taught how trees and plants grew. At ten o'clock we went to the playground. We could go in for basketball, tennis, or practice on rings, parallel bars or swings. Although we usually went to the playground there was a day now and then when we worked in the flower gardens. When I was a little older twice a week for two hours in the morning I was allowed to help in the Textile Department. I learned all sorts of things there and have woven rag mats on small and big looms.

When we returned to the Academy at 12 o'clock we could refresh ourselves and change dresses. Half-past twelve we were all in the diningroom for dinner. When we were back in the Academy we could have a look at our homework or we could read. At 2 o'clock our school lessons started. We had small classes with 5 to 12 pupils at the most. Every lesson took 30 minutes, and we were expected to pay full attention to the subjects. Many teachers I remember with love in my heart, and several of them have visited us in Holland; Ila and Geoffrey Barborka (author of *The Divine Plan*) were our guests four times.

Nine Pianos

At 4:30 our school lessons were ended and it was time for our group to practice the piano. Do not be terrified: we all practiced together in the music room on nine pianos and a grandpiano, and it certainly produced a cacophony. It was the intention that we should concentrate, but now that I am a music teacher you will understand that I do not agree with this method of practicing. However, there were several small music rooms for advanced pupils. Everyone had the possibility of learning to play at least two instruments. Music occupied a special place in the Raja Yoga system. Nearly all older pupils played in the orchestra; there was also a band and a mixed chorus. Chamber music was performed quite often. The Dutch musician Daniel de Lange, co-founder and later director of the Amsterdam Conservatory of Music, directed chorus and orchestra when they gave performances in Holland, and he praised both in enthusiastic terms. The last few years of his life he and his wife lived at Point Loma, where he was director of the Isis Conservatory of Music.

At 5 o'clock we stopped practicing the piano and went to our rooms or to the big communal room of our group. There we could read, play, or do our home work. Half-past five we were all gathered in the dining-room for supper. We ate our meals in silence; only on festive occasions and on birthdays were we allowed to talk at the table. In the evening we did our home work, read, or did needlework. Weekends we often went for long walks and we played together.

All those who were pupils at Point Loma and older residents had their own duties to carry out. No differences were made between rich or poor. All pupils received equal chances as regards school education, music lessons, etc. But everyone had to take turn in performing the daily routine duties. So it could happen that a young man who was busy in one of the orchards during the morning, taught mathematics or foreign languages in the afternoon; whereas another resident who painted the woodwork of the Temple in the daytime, sang pathetic negro spirituals the same evening at a concert. We were taught to do all that we were told to do to the very best of our ability. As a motto in the evening the children of our group said together: "Do well the smallest duty, and when the day is done there will be no regrets, no time wasted, then joy will come." After this recitation we went to bed in silence.

Paradise

As a child I felt very happy in Point Loma. The paradisiacal scenery, the exuberant vegetation, and the multicolored flowers, the wonderful climate, and the playing and going to school with friends who after all these years are still friends to me, and with whom I am in contact and a few of whom have stayed with us in Holland—all this made the years 1922-1925 unforgettable for me, although of course I was homesick now and then. Letters from Holland came regularly, and I wrote to my parents every fortnight.

What impressed me most during my three years' stay were the performances of the plays by Aeschylus and Shakespeare which took place every year under the inspiring leadership of K.T., and in some of which I took a modest part. Men and women worked with so much enthusiasm that it was catching. All fellow-workers, from those who acted the leading parts to the supernumeraries, from the director of the orchestra to the ushers in the theater, all worked together to accomplish something grand, and they succeeded wonderfully. *The Eumenides* by Aeschylus was a drama, and no small children took part in it. In 1925 I was the youngest girl who participated in the chorus of the furies, who at the end of the play are transformed to Eumenides by Pallas Athena. The play had been explained to us, for the English was not easy to follow for young girls. Our Dutch poet Boutens made a masterly translation of it. The wonderful acting of Pallas Athena, Orestes and Apollo remain stamped in my memory.

We did not receive special tuition in Theosophy, but it was interwoven in our everyday life and education. We had an assembly once a week where we listened to a beautiful story from world literature, mythology, or fairytales. Every child of our group learned an aphorism; we pondered on it and had to say something about it the following week. The accent was on brotherhood in daily life, on helpfulness and sincerity. At one of these gatherings I learned the Salutation of the Dawn. The English translation from the Sanskrit hung on the walls of two or three rooms, and I still think that it is of great value to become acquainted with these ancient thoughts at an early age.

Criticism

Finally, if you ask me: Well, was everything perfect at Point Loma? My answer is: No, of course not. Where men and women work mistakes are apt to be made. I am not without criticism. In my view discipline was too severe in some cases and the right person was not always in the right place. But after all, K.T. had to work with those who were available; there were excellent teachers but also less good ones. There were scientists, poets, writers, musicians, and artists.

Much has been written about Point Loma, especially in America. Shortly after WW II I read a book by our Dutch professor Huizinga, *Mensch en Menigte in Amerika* (*Man and Multitude in America*.) There I found the following sentence on page 205: "Madame Blavatsky found the soil fruitful for her teachings in America . . . but it was Katherine Tingley's creation at Point Loma that revealed the American spirit."

In 1970 my husband and I traveled two months in California and Arizona. On our trip we met a great many old Point Loma pupils, and although there was some criticism, not one of them would have missed the Point Loma years. They were all thankful for them, just as I am myself.

And now I would like to close these memories of my youth with the above mentioned Salutation of the Dawn:

"Listen to the salutation of the dawn. Look to this day, for it is life, the very life of life. In its brief course lie all the possibilities and realities of your existence: the bliss of growth, the glory of action, the splendor of beauty. For yesterday is already a dream, and tomorrow is only a vision. But today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day. Such is the Salutation of the Dawn."

BOOK REVIEWS

The Human Journey, Quest For Self-Transformation, by Joy Mills, Vice President of the Theosophical Society (Adyar). London imprint, Theosophical Society In England, 1978.

This learned monograph is the Blavatsky Lecture delivered at a recent London Convention. It presents the popular theme of the origin and destiny of man from the Theosophical point of view with reference to Greek and ancient Hindu thinkers. It deserves an American edition with its valuable references to pertinent works.

This story of man on his Via Dolorosa of self-redemption reminds us of that ancient legend of creation. The Gods being jealous of man's divine spark endowing choice and freewill, hid it from him where he might never find it, deep in his innermost self. But in the morning-lands of history sages were quick to see there are myths that give wings to truth and read the real meaning in the poet's line, "I am the Pilgrim and the Pilgrimage."

In considering the human journey the author refers to the Târaka Râja Yoga system with its seven principles of man, quotes the well known line, "Thou canst not travel on the Path before thou hast become that Path itself." Like later thinkers she sees the advantage of a tripartite division of man. Her definitions are valuable, introducing us to the useful Sanskrit terminology we cannot afford to discard.

In recent years we have learned much about the nature of Time, passed over here, no doubt, for lack of space. It is not clear what is meant by "mythic time." Too often we are content to quote that famous phrase "time is the moving image of eternity." But modern scholars, philosophers of the Idealistic school, have shown us time is much more than that. Bergson and Einstein have given us an entirely new insight. John Boodin pointed out that if linear time is unreal then all moral evolution is an illusion. The act of choice itself is a temporal act. Joy Mills rightly stresses the immense importance of man's power of choice. And very important again is her distinction between metempsychosis and reincarnation, a distinction often overlooked.

To deny the soul with its power of choice is a pride of Psychology. And perhaps more strange is the widespread notion that it is a humility to deny any ob-

jective standard of value and a form of conceit to affirm belief in an Absolute. But in truth only an Absolute can refute our false pride, only absolute values can rebuke our littleness. As Joy Mills so wisely points out, only in the power of inward choice, only in moral responsibility are we truly human. This was the message of the Gîtâ and later the message of Plato.

And now as we stand on an isthmus of time, we may say with another great philosopher John Boodin (in *Reason and Nature*):

"Whether our individual life is worth living or not, whether we are free creators or creatures of circumstance, as far as we individually are concerned is a venture of faith. The structure of Value is eternal, but our participation in it lies in our own control. To choose freely to realize in our individual lives the beauty of the Spirit is the great Affirmation, to refuse to do so is the great Negation."

—BERNHARD MOLLENHAUER

H. P. BLAVATSKY: THE MYSTERY. Gottfried de Purucker in collaboration with Katherine Tingley. Point Loma Publications, Inc. 242 pp. \$4.95.

This is an interesting compilation of material originally issued serially in *The Theosophical Path* some 40 years ago. In Part I, entitled *Mystical and Psychological*, the authors present a general picture of the three elements of the constitution of man and the universe as the framework within which the mystery of H. P. Blavatsky's complex character and temperament must be considered. As one in whom the intermediate individual psychic 'soul-entity' had become completely stilled, H.P.B. was "the vehicle of a surpassingly sublime and lofty Master-Intelligence, her own Inner Divinity or Spiritual Self." "From that high source," in the words of the authors, "she received . . . the inspiration of this inner divinity" as a chosen messenger of the Great Brotherhood who ever seek to disseminate the age-old truth of the Ancient Wisdom "wherever it can find even a remote chance to strike its roots deep into human hearts and minds."

In the second part, the philosophic and scientific teachings of Theosophy on the nature of the universe and of man, "the highest known entity on earth", are set out as given by the Great Seers and Sages. Chapters are devoted to the fact of the existence of such Sages and Seers, the hierarchical constitution of nature and "worlds invisible and visible." Consideration is given to the advances in scientific thought on the nature and constitution of the universe and matter, and the development of western mystical thought since the time when H. P. Blavatsky passed on, which have brought closer the acceptance of theosophical ideas in our time.

The closing section on evolution, man, karma and reincarnation and the life after death, are set out particularly clearly and will prove of value to the student seeking to understand the interactions of spirit and matter and the true nature of man. "What work can be more sublime than giving back to man man's soul?"

is the final question of this book. "This in brief is precisely what the Great Theosophist, H. P. Blavatsky, did." A useful brief addendum on the biography of H.P.B. completes the volume.

—CORONA TREW

in *The Theosophical Journal* (London)

ITEMS of INTEREST

Collected Writings of Blavatsky—Future Volumes

The following information from Boris de Zirkoff, editor BCW, will be of interest to all readers. He informs us that Volume XII of this Series is now in the hands of the typesetter, and will be published either at the end of this year or the early part of 1980. It will contain the forceful article, "The Tidal Wave"; her pronouncement on the subject of whether Cagliostro was a 'charlatan'; the authoritative essay on the "Kosmic Mind"; her Open Letter, "Why I do not Return to India"—an extraordinary and deeply pathetic document throwing a flood of light on the causes of various crises which occurred within the framework of the early Theosophical Movement; the timely essay "Psychic and Noetic Action"; the revealing study of "Hypnotism, and its Relations to Other Modes of Fascination"; the quaint "Legend of the Blue Lotus"; and a number of other remarkable articles, the subject of which is as timely today as when written. Volume XII will also contain the original, uncensored and unedited text of H.P.B.'s *Esoteric Instructions* I, II and III, which are not available elsewhere in any printed form.

Volumes XIII and XIV will contain the balance of H.P.B.'s articles and essays, including those published posthumously and a few others which have never been published yet and exist as pen-and-ink manuscripts in the Archives of the Theosophical Society. Another Volume is ready containing less known essays written by H.P.B. in Russian and now translated into English. A separate Volume will consist of *The Key to Theosophy* and *The Voice of the Silence*, both of which appeared in 1889. Two more volumes will contain H.P.B.'s *Letters*, those already published and others yet unpublished.

World Parliament of Religion & Culture (Organized by the Universal Peace Mission)

Too late for inclusion in our last issue was announcement of this event held this year at Toronto, Canada, at Convocation Hall, February 16-18th. Mrs. Janet Archer, Administrator for the Convention and also a Theosophist, wrote us then: "The world is in a tragic and highly dangerous state. It is of the utmost importance that we should meet to try and work out practical solutions to take back to our respective organizations, homes, communities and countries, so that we can show to the people how a more ideal way of living can bring about real peace on this poor sad planet of ours."

The World Parliament of Religion and Culture is a yearly conference held in various countries where leaders and statesmen representing all major faiths and humanitarian institutions are invited to share ideas and

ideals on a common platform for peace, love, and unity of all mankind. The Program of Subjects at the conference was divided under Spiritual, Social, Cultural, Economic headings. We give here only those listed under Spiritual. *First Day*: What is the Essence of the Spiritual Teachings of all Faiths which can be universally useful for all mankind for the material and spiritual upliftment of their life? *Second Day*: How can Spiritual Teachers and Religious Leaders join their hands for the unity of all faiths and remove all hatred and all misunderstanding? *Third Day*: When God is One and the Prophets are One what is the essence of religion that can carry humanity to the New Golden Age?

Interested readers are referred for further information to: Mrs. Janet J. Archer, Central Office, 50 Peter Street, Kitchener, Ont., Canada N7G 3J8.

William Q. Judge Series

This series of booklets issued by the Theosophy Company (ULT) of Los Angeles, continues with No. 30 which deals with articles by Judge on Evolution, The Earth-Chain of Globes, About Killing Animals, The Formation of Crystals, The Secret Doctrine and Physiology, Astrology, and other interesting matters covered under Correspondence. In these we have again examples of W.Q.J.'s keen ability to respond to questions with directness, never avoiding issues, and always throwing on the subjects that theosophical light so eagerly sought by students. Order from: The Theosophy Company, 245 West 33rd St., Los Angeles, Calif. 90007, 75 cents.

Gordon Plummer's 1978 Canadian Tour

This is covered with sympathetic comment and generous space in *The Canadian-Theosophist*, Nov.-Dec., 1978, by reports from the lodges in Victoria, Vancouver, Calgary, Edmonton, Toronto, and a note of appreciation on behalf of all the members in Canada from Ted G. Davy, General Secretary, who writes: "For many members, Mr. Plummer's presence was their first opportunity to get to know at first hand what life was like in the famous Point Loma Community, where he was born and where he spent his early years. The intensity and, more important, the quality of Theosophical study in Point Loma was attested to yet again by Gordon's tremendous grasp of the teachings. Gordon also has the gift of being an excellent teacher (and indeed, teaching was his profession). I am certainly not the only one who was impressed with his rare ability to express some of the loftiest concepts of Theosophy in simple language supplemented with thought-provoking analogies."

Courses at Krotona Institute of Theosophy

Distinguished guest speaker at the winter semester of studies at the Krotona Institute of Theosophy, Ojai, California, is the Sanskrit scholar and teacher Seetha Neelakantan, who is Head Librarian of the Adyar Library of Oriental Manuscripts in South India. She will teach two courses: Sanskrit, Language of Occult Science and Mantra, and Human Liberation Approached Through the Upanishads.

IVERSON L. HARRIS

Iverson Harris passed into the peace and light that men call death on the evening of February 13th, 1979. He had suffered a cardiac arrest on the afternoon of January 31st and was taken to nearby Mission Bay Memorial Hospital in Pacific Beach where at first he seemed to be responding well. He was alert to the last, cheered by hopes of resuming the work he loved and which was indeed his life.

Iverson was well known to the theosophical world, especially the Point Loma segment, for over six decades. He came to Point Loma in 1899 and, with four others was entered in the theosophical school there. In his early years he became traveling secretary to Katherine Tingley on her many theosophical tours. In the regime of Dr. de Purucker he was Western District Regional Vice-President of the American Section T.S., Secretary of Theosophical University, and from 1942-45 Chairman of the Society's Cabinet. In 1971 he founded and organized Point Loma Publications, Inc., of which he was President, and to this aspect of theosophical work he gave his full and vigorous energies until the very end. He is the author of two books, *Theosophy Under Fire: a Miniature 'Key to Theosophy'* and *Mme. Blavatsky Defended*, and two booklets *The Wisdom of Lao-Tse* and *The Wisdom of Confucius*, as well as a constant contributor to theosophical journals around the world.

With his passing, it seems, an era ends, but he will long be remembered as one steadfast in duty, loyal in principle, valiant in action, and unswerving in devotion to what he felt were the highest ethics and challenges of Theosophy.

In his departure from the stage of activity he loved, out through the wings and into the Great Silence, the Movement loses one of its most vibrant actors. To his devoted wife Katherine who brightened his latter years with her faithful support, go, we are sure from friends around the world, their warm and sympathetic understanding and love.

The work of Point Loma Publications, Inc., we may add, and as Iverson would wish, will continue and we trust in its own modest way pursue its course as a constructive force and energy over the wide arc of the Theosophical Movement.

—W.E.S.

From Letters Received

G.L., Ojai, California.—Enjoyed *The Wisdom of the Heart* very much and, especially, appreciated the greater insight it afforded into the thought and style of that remarkable woman. The cover scene by Point Loma artist Leonard Lester is haunting and impressive and most appropriate for this type of book.

CONTRIBUTIONS

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